

CONSUMER PROTECTION AGAINST EXPLOITATIVE PRACTICES IN ISLAMIC ECONOMICS: AN ANALYSIS OF JUSTICE MUTUAL CONSENT AND THE PROHIBITION OF TADLĪS

Laili Agustin¹, Abd Ghafur², Ainur Rofiq Sofa³

^{1,2,3}Universitas Islam Zainul Hasan Genggong Probolinggo

Email: ¹lailyagustin665@gmail.com, ²abdghafur1987@gmail.com, ³bungaaklirik@gmail.com

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Abstract

This study examines consumer protection against exploitative practices in Islamic economics by focusing on the principles of justice, mutual consent, and the prohibition of tadlīs. Exploitative practices in economic transactions may appear in various forms, such as price manipulation, misleading product information, concealment of defects, false promotion, and abuse of consumers' lack of knowledge. In Islamic economics, buying and selling are not merely profit-oriented activities but also moral and religious responsibilities that must be based on fairness, honesty, transparency, and public benefit. This research employs a descriptive qualitative method using library research. The primary data are derived from Qur'anic verses and prophetic traditions related to justice, mutual consent, honesty, and the prohibition of deception, while secondary data are obtained from books, classical Islamic jurisprudence, and relevant scholarly literature on Islamic economics and consumer protection. The findings show that Islamic economics provides a comprehensive framework for protecting consumers from exploitation. The principle of justice ensures a balance between the rights and obligations of sellers and buyers. Mutual consent guarantees that transactions are conducted freely without coercion, deception, or manipulation. Meanwhile, the prohibition of tadlīs functions as a preventive mechanism against fraud, concealment of product defects, and false information. Therefore, Islamic economics offers not only a legal foundation but also an ethical and spiritual framework for establishing fair, transparent, and responsible economic transactions.

INTRODUCTION

Consumer protection is an essential issue in modern economic transactions. The rapid development of trade, digital markets, financial services, and online business platforms has created new opportunities for consumers to access goods and services more easily. However, these developments also create new challenges, particularly the emergence of exploitative practices that may harm consumers. Such practices can appear in the form of misleading product information, price manipulation, hidden defects, false advertising, unequal bargaining power, and the abuse of consumers' lack of knowledge.

In many cases, consumers become the weaker party because they do not have complete information about the quality, price, or risks of the goods and services offered (Malasari et al., 2026).

In Islamic economics, economic activity is not merely understood as a means of gaining profit. It is also considered part of *muamalah*, which must be carried out based on ethical, moral, and spiritual values. Islam emphasizes that every transaction should be conducted with justice, honesty, transparency, and mutual benefit. Therefore, any form of exploitation, deception, fraud, or injustice in economic transactions is contrary to the basic principles of Islamic economics. The protection of consumers is not only a legal responsibility but also a religious and moral obligation for every economic actor (Jannah, 2026).

One of the fundamental principles in Islamic economics is justice. Justice requires balance between the rights and obligations of sellers and buyers. Sellers have the right to gain profit, but the profit must be obtained through lawful and fair means. At the same time, consumers have the right to receive accurate information, fair prices, proper quality, and goods or services that correspond to what has been promised. When one party takes advantage of another party's weakness, the transaction loses its ethical foundation and may lead to exploitation (Dahmayanti et al., 2026).

In addition to justice, Islamic economics also emphasizes mutual consent or *tarāḍin* in transactions. Mutual consent means that a transaction must be carried out willingly by both parties without coercion, fraud, or manipulation. However, consent in Islam is not merely formal agreement. It must be based on clear and truthful information. If a consumer agrees to buy a product because of false information, hidden defects, or misleading promotion, the element of mutual consent becomes incomplete. Therefore, transparency is an important condition for ensuring that consumers are truly protected (Mustofa et al., 2026).

Another important concept in consumer protection is the prohibition of *tadhīs*. *Tadhīs* refers to deception, concealment of defects, or manipulation of information in a transaction. This practice is strongly prohibited in Islam because it damages trust and harms consumers. In contemporary transactions, *tadhīs* can occur through fake reviews, edited product images, exaggerated claims, hidden costs, or the failure to disclose product weaknesses. The prohibition of *tadhīs* shows that Islamic economics provides a strong ethical framework to prevent consumer exploitation (Parawansah & Sofa, 2024).

Based on these issues, this study aims to analyze consumer protection against exploitative practices from the perspective of Islamic economics. The discussion focuses on three main principles: justice, mutual consent, and the prohibition of *tadhīs*. These principles are important because they provide both normative and ethical foundations for protecting consumers in economic transactions. This study is expected to contribute to the development of Islamic economic thought, especially in strengthening consumer protection in modern and digital economic practices (Laili et al., 2026).

LITERATURE REVIEW

Consumer Protection in Economic Transactions

Consumer protection refers to efforts to safeguard consumers from unfair, misleading, and harmful practices in economic transactions. In general, consumers are often placed in a weaker position compared to business actors because they may have

limited access to information about product quality, price, production process, or transaction risks. This unequal position creates the possibility of exploitation, especially when sellers use their advantage to gain excessive profit through manipulation, deception, or concealment of important information (Ramadani & Sofa, 2025).

In modern economic activities, consumer protection has become increasingly important due to the complexity of transactions. Consumers no longer interact only in direct markets, but also through digital platforms, online stores, financial applications, and electronic payment systems. These developments provide convenience, but they also increase the risk of misleading advertisements, fake product reviews, unclear contract terms, hidden costs, and products that do not match the information provided. Therefore, consumer protection is needed to ensure that transactions are conducted fairly, transparently, and responsibly (NURUL, 2024).

From an ethical perspective, consumer protection is not only related to legal regulation, but also to moral responsibility. Business actors are expected to provide accurate information, maintain product quality, avoid manipulation, and respect the rights of consumers. In this sense, consumer protection aims to create a balanced relationship between sellers and buyers so that economic transactions do not become a means of exploitation (Hasanah & Sofa, 2025).

Consumer Protection in Islamic Economics

Islamic economics views consumer protection as an integral part of muamalah. Economic activities in Islam are not separated from moral and spiritual values. Every transaction must be based on justice, honesty, trustworthiness, transparency, and public benefit. Islam does not prohibit profit-seeking activities, but it strictly regulates the way profit is obtained. Profit must not be gained through fraud, coercion, injustice, exploitation, or the violation of other people's rights (Firdausiyah & Sofa, 2025).

The concept of consumer protection in Islamic economics is rooted in the prohibition of consuming wealth unlawfully. Islam teaches that property must be acquired through lawful and ethical means. Any transaction that involves deception, hidden defects, false information, manipulation, or coercion is considered contrary to Islamic economic principles. Therefore, consumer protection in Islam is not merely a worldly legal matter, but also a form of obedience to divine guidance (Sofa et al., 2021).

Islamic economics emphasizes that both sellers and buyers have rights and responsibilities. Sellers are required to be honest in explaining the condition of goods, to avoid exaggeration, and to disclose defects. Buyers have the right to receive correct information, fair treatment, and goods or services that correspond to the agreement. This balance reflects the Islamic vision of economic justice, where no party should be harmed or exploited (Sukandarman et al., 2024).

The Principle of Justice in Islamic Economics

Justice is one of the fundamental principles of Islamic economics. It requires balance, fairness, and the fulfillment of rights in every economic relationship. In the context of consumer protection, justice means that sellers and buyers must be treated proportionally according to their rights and obligations. Sellers may obtain profit, but the profit must be reasonable and must not be gained through manipulation, fraud, or exploitation (Bonang et al., 2026).

Justice also demands transparency in pricing, quality, and product information. When sellers provide false information or hide certain facts about a product, consumers may make decisions based on incomplete or misleading knowledge. This condition creates injustice because the consumer does not receive what was expected or promised. Therefore, justice functions as an ethical foundation that prevents business actors from abusing their power or information advantage.

In Islamic economics, justice is closely related to the prevention of harm. A transaction is considered problematic when it causes loss, imbalance, or oppression to one party. For this reason, consumer protection is a practical expression of justice. It ensures that consumers are not treated merely as objects of profit, but as parties whose rights must be respected.

The Principle of Mutual Consent

Mutual consent, or *tarāḍin*, is another essential principle in Islamic economic transactions. It means that a transaction must be conducted willingly by both parties. However, mutual consent in Islam is not only a formal agreement between seller and buyer. It must be based on truth, clarity, and freedom from coercion or deception. A transaction cannot be considered fully valid in ethical terms if one party agrees because of false information or hidden facts (Kamleh & Cholkami, 2026).

In consumer protection, mutual consent plays an important role in ensuring that consumers make decisions consciously and voluntarily. Consumers must know the real condition of the goods or services, including their quality, price, defects, risks, and terms of transaction. If the seller hides important information, the consumer's consent becomes defective because it is built upon ignorance or misunderstanding.

The principle of mutual consent is especially relevant in contemporary and digital transactions. In online markets, consumers often cannot directly examine the goods they purchase. They rely heavily on pictures, descriptions, ratings, and reviews. When these sources of information are manipulated, the consumer's consent is no longer fully informed. Therefore, Islamic economics requires honesty and transparency as conditions for realizing genuine mutual consent.

The Prohibition of Tadhīs

Tadhīs refers to deception, concealment of defects, or manipulation of information in a transaction. It is one of the practices prohibited in Islamic muamalah because it violates honesty and harms the other party. In the context of consumer protection, tadhīs may occur when a seller hides product defects, exaggerates product quality, uses false claims, manipulates images, or provides misleading information to influence consumers' decisions (Malik et al., 2026).

The prohibition of tadhīs shows that Islam gives serious attention to information ethics in transactions. A seller is not only required to deliver goods, but also to provide truthful and complete information about the goods. If there is a defect, limitation, or risk, it must be disclosed before the transaction takes place. This obligation protects consumers from making decisions based on false assumptions.

In modern markets, tadhīs can take various forms. It may appear in fake testimonials, edited product photos, misleading advertisements, hidden service fees,

unclear warranty terms, or product descriptions that do not match the actual condition. Such practices exploit consumers' trust and lack of information. Therefore, the prohibition of tadhli serves as a preventive mechanism against consumer exploitation.

Islamic Business Ethics and Consumer Welfare

Islamic business ethics emphasizes that economic activities must be conducted with honesty, trustworthiness, fairness, and social responsibility. Business is not only judged by material profit, but also by the ethical process through which profit is obtained. A business that gains profit through deception or exploitation may appear successful materially, but it loses moral and spiritual value (Sofyan et al., 2026).

Consumer welfare is an important objective in Islamic economics. Transactions should produce benefit for both sellers and buyers. A fair transaction allows sellers to earn lawful profit and enables consumers to obtain goods or services according to their needs and expectations. This balance reflects the broader purpose of Islamic economics, namely achieving welfare, preventing harm, and maintaining justice in society.

Based on these theoretical perspectives, consumer protection in Islamic economics can be understood as a comprehensive framework that combines legal, ethical, and spiritual dimensions. The principles of justice, mutual consent, and the prohibition of tadhli provide a strong foundation for preventing exploitative practices in economic transactions. These principles are highly relevant for contemporary consumer protection, especially in the context of modern markets and digital commerce (Asia & Sofa, 2026).

RESEARCH METHODS

This study employs a descriptive qualitative approach using library research. This method was chosen because the study focuses on analyzing the concept of consumer protection from exploitative practices in the perspective of Islamic economics. The main discussion is directed toward the interpretation of Islamic economic principles, especially justice, mutual consent, and the prohibition of *tadhli*, as normative and ethical foundations for protecting consumers in economic transactions (Santoso et al., 2026).

The data used in this study consist of primary and secondary sources. The primary data are derived from the Qur'an and the hadiths of the Prophet Muhammad saw. related to justice, honesty, mutual consent, prohibition of deception, and protection of rights in transactions. Several relevant Qur'anic verses include QS. An-Nisa': 29, QS. An-Nahl: 90, and QS. Ash-Shu'ara': 183. The hadiths used in this study include narrations concerning the prohibition of fraud, the obligation to be honest in buying and selling, and the right of option (*khiyar*) in transactions.

The secondary data are obtained from books, classical Islamic jurisprudence literature, Islamic economics references, journal articles, and other scholarly works related to consumer protection, Islamic business ethics, muamalah, and exploitative practices in economic transactions. These sources are used to strengthen the theoretical framework and to support the analysis of consumer protection in both traditional and contemporary economic contexts.

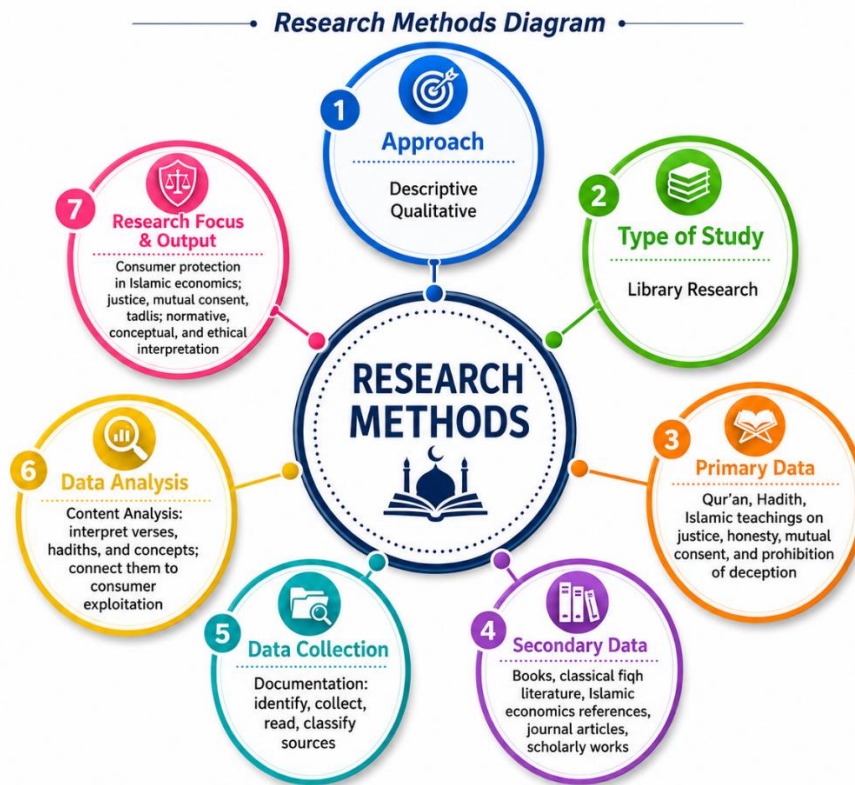
Data collection was conducted through documentation. The researcher identified, collected, read, and classified relevant written sources based on the main themes of the study. The collected data were grouped into several categories, namely the concept of consumer protection in Islamic economics, the principle of justice, the principle of mutual

consent, the prohibition of *tadbis*, and mechanisms of consumer protection in Islamic muamalah.

The data were analyzed using content analysis. This analysis was carried out by examining the meaning of Qur'anic verses, hadiths, and Islamic economic concepts, then connecting them with the issue of consumer exploitation in economic transactions. The analysis focused on how Islamic economic principles provide preventive and corrective mechanisms against practices such as price manipulation, concealment of defects, misleading promotion, false information, and abuse of consumers' weaknesses.

Through this method, the study aims to provide a systematic explanation of consumer protection in Islamic economics. The research does not use statistical measurement, but emphasizes normative, conceptual, and ethical interpretation. Therefore, the findings are expected to contribute to the development of Islamic economic thought, especially in strengthening consumer protection against exploitative practices in modern and digital transactions (Putri et al., 2026).

Figure 1. Research Methods Diagram



The diagram illustrates the research method used in this study. This research employs a descriptive qualitative approach with library research as the type of study. The primary data are derived from the Qur'an, hadith, and Islamic teachings related to justice, honesty, mutual consent, and the prohibition of deception. Meanwhile, secondary data are obtained from books, classical fiqh literature, Islamic economics references, journal articles, and other scholarly works. Data collection is conducted through documentation by identifying, collecting, reading, and classifying relevant sources. The data are then analyzed using content analysis to interpret Qur'anic verses, hadiths, and Islamic economic concepts related to consumer exploitation. The main focus of this study is

consumer protection in Islamic economics through the principles of justice, mutual consent, and the prohibition of *tadlīs*.

RESULTS AND DISCUSSION

The Concept of Consumer Protection in Islamic Economics

The findings of this study show that consumer protection in Islamic economics is not only understood as legal protection for buyers, but also as part of moral and spiritual responsibility in economic activities. Islam views transactions as social relations that must be based on the values of justice, trustworthiness, honesty, and public benefit.

In Islamic economics, consumers have the right to obtain goods or services that correspond to the information provided by sellers. Consumers also have the right to fair treatment, reasonable prices, appropriate product quality, and accurate information. On the other hand, business actors have the obligation to provide information honestly, not to conceal product defects, not to manipulate prices, and not to take advantage of consumers' weaknesses.

Consumer exploitation occurs when business actors use information superiority, market power, or consumers' needs to gain unfair profit. Such exploitation may take the form of deception regarding product quality, concealment of product defects, reduction of measurements or weights, price manipulation, false promotion, and unclear transaction terms. From the perspective of Islamic economics, these practices are considered unlawful because they harm one of the parties involved in the transaction.

The prohibition of harming the rights of others is emphasized in QS. Ash-Shu'ara': 183. This verse shows that Islam pays serious attention to human rights in economic activities. Reducing consumers' rights, either directly or indirectly, is a practice that contradicts the principles of Islamic muamalah.

The Principle of Justice as the Basis of Consumer Protection

The principle of justice is the main foundation of the Islamic economic system. Justice in transactions means maintaining a balance between the rights and obligations of sellers and buyers. Sellers have the right to gain profit, but such profit must be obtained through lawful, transparent, and non-harmful means. Consumers are also obliged to pay the agreed price, but they have the right to receive goods or services according to the agreement (Sauni et al., 2026).

Allah Swt. says:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

Meaning: "Indeed, Allah commands justice and good conduct." (QS. An-Nahl: 90) (2026, آدم)

This verse indicates that justice is a fundamental command in life, including in economic activities. In the context of consumer protection, justice requires business actors not to misuse their position, information, or market power to harm consumers.

Injustice in transactions may occur when business actors increase prices unfairly because consumers do not know the market price, conceal product defects, or provide information that does not correspond to reality. Such practices create an imbalance

between sellers and buyers. Therefore, Islamic economics rejects profit obtained through unjust means, even if the transaction formally appears to be agreed upon by both parties.

The principle of justice also requires transparency in determining prices and product quality. In Islam, prices may contain profit, but they must not be based on deception, coercion, or manipulation. Thus, the principle of justice functions as an instrument of consumer protection so that transactions can run fairly and do not harm the weaker party.

The Principle of Mutual Consent in Economic Transactions

In addition to justice, the principle of mutual consent or *tarāḍin* is an important requirement in Islamic economic transactions. Mutual consent indicates that sellers and buyers enter into a contract based on mutual agreement without coercion, pressure, deception, or manipulation of information.

QS. An-Nisa': 29 serves as the main foundation for the principle of mutual consent in transactions. This verse emphasizes that wealth must not be obtained through unlawful means, except through trade conducted on the basis of mutual consent. However, mutual consent in Islamic economics is not merely external approval, but consent that arises from correct knowledge of the object of the transaction.

In the context of consumer protection, consumer consent can be considered valid when consumers clearly understand the condition of the goods, price, quality, risks, and transaction terms. If consumers purchase goods because they are deceived by false advertisements, product images that do not match reality, or hidden information, their approval cannot be regarded as perfect consent.

Therefore, the principle of mutual consent is closely related to information transparency. Sellers are required to explain the condition of goods correctly, including their advantages and disadvantages. Consumers must not be directed to purchase through manipulative methods that cause them to make decisions based on misleading information.

This principle of mutual consent is highly relevant in modern transactions, especially in digital commerce. Consumers often do not see goods directly and only rely on product descriptions, photos, reviews, and information provided by sellers. If such information is false, consumers become vulnerable to exploitation.

The Prohibition of Tadhīs as an Instrument of Consumer Protection

Tadhīs is one form of deception in transactions. In general, *tadhīs* can be understood as the act of concealing product defects, manipulating information, or providing statements that do not correspond to reality. In Islamic jurisprudence of muamalah, *tadhīs* is prohibited because it damages the principles of honesty and mutual consent in contracts (Maknun et al., 2026).

The Prophet Muhammad saw. said:

مَنْ غَشَّنَا فَلَيْسَ مِنَّا

Meaning: "Whoever deceives us is not one of us." (HR. Muslim)

This hadith shows that deception in transactions is a serious violation in Islam. Business actors are not only required to sell lawful goods, but are also obliged to provide

information honestly. If a product has a defect, the defect must be explained before the contract is concluded.

Another hadith states (النووي, 1901):

الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، فَإِنْ صَدَقَا وَبَيَّنَّا بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحِقَّتْ بَرَكَةُ بَيْعِهِمَا

Meaning: “The seller and the buyer have the right of option as long as they have not separated. If they are truthful and explain the condition of the goods, their transaction will be blessed. However, if they conceal and lie, the blessing of their transaction will be erased.” (HR. Bukhari and Muslim)

This hadith provides the basis that transparency is an important part of consumer protection. The honesty of sellers and the clarity of information are conditions for creating blessed transactions. Conversely, concealing information and lying eliminate the blessing of trade and may harm consumers.

In modern economic practices, *tadhil* can appear in various forms. For example, sellers may display product photos that do not match the actual goods, include exaggerated descriptions, hide additional costs, use fake testimonials, or sell defective goods without prior notification. All of these practices damage the principle of honesty and can be categorized as consumer exploitation.

The prohibition of *tadhil* functions as an instrument of consumer protection because it prevents misleading information. Through this prohibition, business actors are required to provide correct and complete information to consumers. Consumers also have the right to cancel transactions if elements of deception or concealment of defects are proven.

Mechanisms of Consumer Protection in Islamic Economics

Based on the analysis, consumer protection in Islamic economics can be realized through three main mechanisms. First, the moral mechanism. This mechanism emphasizes the awareness of business actors to act honestly, trustworthily, and not to harm consumers. Business actors are not only responsible to consumers, but also to Allah Swt. Second, the legal mechanism of muamalah. Islam establishes several prohibitions in transactions, such as the prohibition of *riba*, *gharar*, *maysir*, deception, manipulation, and *tadhil*. These prohibitions aim to maintain justice, certainty, and public benefit in transactions.

Third, the social mechanism. Society, religious institutions, and related authorities have a role in supervising economic practices so that they do not harm consumers. Social supervision is necessary so that business actors do not freely exploit weaker parties. Thus, consumer protection in Islamic economics is comprehensive. It does not only regulate the legal relationship between sellers and buyers, but also builds ethical awareness so that every transaction is carried out honestly, fairly, and responsibly.

CONCLUSION

This study concludes that consumer protection in Islamic economics is a comprehensive concept that combines legal, ethical, moral, and spiritual dimensions. Consumer protection is not only related to safeguarding buyers from material loss, but

also to ensuring that every economic transaction is conducted fairly, honestly, transparently, and responsibly. In Islamic economics, exploitative practices such as price manipulation, concealment of product defects, misleading promotion, false information, and abuse of consumers' weaknesses are considered contrary to the principles of muamalah because they harm one party and contain elements of injustice.

The principle of justice serves as the main foundation for consumer protection. Justice requires a balance between the rights and obligations of sellers and buyers. Sellers have the right to gain profit, but such profit must be obtained through lawful and ethical means. Consumers, on the other hand, have the right to receive goods or services that correspond to the information and agreement provided. Therefore, any transaction that involves deception, manipulation, or unfair advantage contradicts the Islamic concept of justice.

The principle of mutual consent or *tarāḍin* also plays an important role in protecting consumers. Mutual consent cannot be understood merely as formal agreement, but must be based on clear, honest, and complete information. If consumers agree to a transaction because of false advertising, hidden defects, or misleading information, their consent is ethically incomplete. Thus, transparency becomes an essential requirement for achieving genuine mutual consent in Islamic economic transactions.

Furthermore, the prohibition of *tadhīs* functions as an important instrument to prevent consumer exploitation. *Tadhīs*, which includes deception, concealment of defects, and manipulation of information, is prohibited because it damages trust and harms consumers. Through the prohibition of *tadhīs*, Islamic economics requires business actors to disclose the real condition of goods and services before the transaction takes place.

Overall, Islamic economics provides a strong framework for consumer protection through justice, mutual consent, and the prohibition of *tadhīs*. These principles are highly relevant to contemporary and digital transactions, where consumers often rely on information provided by sellers. By applying these principles, economic activities can become not only legally valid, but also ethical, fair, and beneficial for society.

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